

God Breaks the Silence

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[0 : 00] Open your Bibles, if you would, to Job chapter 38. If you're using the Pew Bible, don't have a Bible of your own, I would encourage you to turn there.

It's on page 443, Job 38. We head into the homestretch, as it were, of our study in the book of Job. And finally the moment is here. The moment we've all been waiting for has finally come in Job 38, where up to this point God has been audibly silent.

We've been learning about the suffering and the silence of God, and God has been silent to Job, silent to his friends, at least in an audible way up to this point, and finally God will speak.

We're going to hear his words. What will he say? How will he come and address the counsel that's been happening to Job's friends?

[1 : 04] How will he address Job's heart and the strugglings and the wrestlings of his heart? What will he say? How will God set all the things back in order?

Well, of course, God has not been silent. And we've seen that throughout the whole book. And while his voice has not been audible, it's clear that the truth about God has been present.

We've seen it in the address, the counsel of Job's friends. We've seen it in Job himself, as he addresses God and draws truth out of creation.

We've seen it from Elihu and how Elihu will state very true things about God that he's observed in creation. And of course, we know that this is the case.

As the psalmist says in Psalm 19, verses 1 to 4, he says, Notice all the times where voice and speech and knowledge and declare and proclaim all of these words that describe the voice of God that comes through the created order, the heavens that declare the glory of God.

[2 : 41] God can be perceived and truth about God can be known through creation. It's an accurate picture, an accurate representation of God.

The challenge, though, comes to how we perceive this truth and how we interpret the truths that can be known through the universe. So that in Romans chapter 1, we find this in 19 and 20, What can be known about God is plain to them, speaking about anyone who has access to creation and the world that God made.

Because God has shown it to them for his invisible attributes, namely, his eternal power, his divine nature, have been clearly perceived ever since the creation of the world in the things that have been made so that they are without excuse.

God has made himself known. God has declared truth about himself through creation that is accurate, that is clear, that can be perceived, that is accessible to us.

The problem, however, is that it's limited by our perspective. It's limited by the way that we interpret the truths that we perceive.

[4 : 03] That while we see God's nature, while we can experience God's power, it has to run through a filter, through a grid of our interpretation, and we make assumptions based upon the truths we see.

So that when Romans 1 goes on, it helps us understand what the inevitable conclusion is every time without the Scripture. For although they knew God, it says, they did not honor him as God or give thanks to him.

But they became futile in their thinking, and their foolish hearts were darkened. We're going to see a measure of that as God addresses Job today, and God says directly to Job, who is this who darkens counsel?

That's where we're all left, without the Scripture in front of us. The way that we interpret the truths is going to be polluted by our own assumptions about God.

We all know this. There are, I'm sure, a number of times where you have observed situations, and you thought you knew the facts, and you thought you were able to kind of discern what was going on, but you realize later on that your assumptions were made improperly.

[5 : 21] This past Friday night, our family was at a sporting event, and there was a family sitting just in front and to the left of us, and three of the members of this family, a little girl who was seven, and two young women who were there.

And she was skipping on the tops of the bench that was there, the bleachers that were there, hopping from the top to the bottom, and then on the way to the top.

And I turned to look at the sporting event, and all of a sudden I hear a thud. And then I hear a, ah, a cry. And I turn and look, and here's this little girl.

She's down on the floor of the bleachers, and she's crying her eyes out. And the young woman who's sitting next to her says, will you stop it already? Will you just be quiet?

That's enough. And I thought to myself, wow, that seems a little hard. What should I do? Should I intervene?

[6 : 22] Should I help to provide some tenderness that's missing? And what I came to discover over a little bit of time, in talking to this little girl through the rest of the evening, is that she is a, she is one of ten siblings in a family.

And so I asked her, you know, the obvious question, hey, so you're the youngest of ten. Would you say that you get the most attention or the least attention? And without hesitation, she said, the most attention.

And I thought to myself, okay, now this makes sense. She has learned how to manipulate the situation and to get the attention that she really, really wants.

And she was fine. And her sister, who was sitting there, older sister, knew that she was fine, knew that she was a drama queen, knew that she often does this to try to get attention and just to be, just be quiet.

I've had enough. And it was a delightful interchange the rest of the evening as she talked our ear off and we got to know the family a little bit better. But God has made himself known through creation.

[7 : 43] There are things that we can perceive, truths that we can perceive about God, but it's limited because we're missing the conversation. And it wasn't until our family, I had a conversation with this little girl that now things began to be clear and now I was beginning to read things in the right way.

We're going to see through the course of our time this morning that God is going to show up and God is going to now begin to set things straight for Job. He's had a lot of things right.

He's declared a lot of truths about God, but he's come to the wrong conclusions about God. And now God will finally break the silence and help to establish who he really is and help to set the grid by which his creation needs to be understood.

So open up, if you would, if you're not already there, to Job chapter 38. We're going to cover this morning, the plan was to cover chapter 38 and 39, but my plan is just to cover verses 1 to 3, and then we'll come back to the rest of it next week.

We're just going to lay the foundation for this and help us understand the framework for what God is doing, maybe review a lot of the complaints that Job had, kind of catch us up to where we are in this study so we can really appreciate what God is doing here.

[9 : 12] And it's amazing. Job 38 verses 1 to 3 says this, Here at the very beginning, the Lord will answer Job.

The Lord answered Job. And in his answer, in the way that he answers, we're going to see three very distinct and very significant things about God. Things that should encourage all of us and certainly were a blessing to Job through the course of this conversation.

That Job answered God meant that God was present first of all. First, God is present. With these opening words, then the Lord answered Job.

You can almost sense this sigh of relief. God is here. God is present. God hasn't abandoned me. God isn't really my enemy like I thought he was. God has not pushed me aside. God has not counted me as unworthy.

[10 : 35] God is present. God is here. And God is speaking. He's answered me. Almost like a child who's kind of wandered away in the store.

And maybe you've had this experience. Maybe you've been that kid. Or maybe you've been that parent. Or you've told your kids who are younger, Hey, stay close to me. Don't move away from where I am.

This is a big store. There are a lot of people here. I don't want you to get lost. But that child, and maybe it was you, you saw that thing in the last aisle. You were passing by with your mom and it just seemed so enticing.

You know, it had the button that said, Touch here. And you didn't get a chance to touch because it was out of reach. And you just want to go back and see what touching does. And so mom's not looking.

She's at the shelves. And you kind of slip away just briefly and quickly to go do what you wanted to do and to touch whatever it was and to hear that sound or to see that motion.

[11 : 38] And then you make your way back to the first aisle where your mother was and now she's missing. You've been rebellious. You've been disobedient.

You have done what your mom said not to do in leaving her side. And now you know there will be consequences because of your disobedience.

But it does not matter. Because all you want is to have the presence of mom again. And so what do you do? You cry out, Mommy, where are you?

Willing to accept whatever consequences might come. But it doesn't matter because you need Mommy to be there. I'm lost. I'm alone.

But all of that doesn't matter as long as I have Mommy back in my presence. And now Job is finally experiencing the presence of God again.

[12 : 39] And you can better believe that Job is feeling a sense of relief. Whatever my complaint was, whatever the answer is, it really doesn't matter because God is here.

God is present. And whatever consequences will come, whatever this darkening of counsel means, whatever the confrontation or rebuke will be, at least God is present here.

At least God has come. And Job knows it's going to be a terrible encounter. He's stated so much through the course of this book.

We've seen back in Job chapter 9 verse 11 and some of the complaints of Job's heart. Behold, he says, he passes by me and I see him not.

He moves on, but I do not perceive him. Where is the Lord? How then can I answer him, choosing my words with him? Though I am in the right, I cannot answer him.

[13 : 43] I must appeal for mercy to my accuser. I don't understand what's going on here. I used to enjoy such fellowship with God.

We had sweet communion together. I worshipped him. I pointed my family to him. I enjoyed the blessings from him. And somehow he's distant.

Somehow I feel like I've become his enemy and I have no idea what has happened. Oh God, just come and let me know what's taken place. I'll fix whatever it is and then we can get right on with how things were.

In Job chapter 13, he echoes this complaint in verse 3. But I would speak to the Almighty. I desire to argue my case with God. Withdraw your hand from me.

Let not dread of you terrify me. Then call and I will answer or let me speak and you reply to me. How many are my iniquities and my sins? Make me know my transgressions and my sins.

[14 : 48] Why do you hide your face and count me as your enemy? That's really what this has been about. It's not necessarily been about Job's complaint about God's injustice.

But it's been about Job understanding the justice of God but also seeing the integrity of his own heart and the two he just cannot reconcile.

How can both be true? If I just speak with God, he can set the record straight. He can just tell me what's going on. I can make this right. We can get on with the way things were.

In Job 23, I don't have this in the slide. Oh, he says, that I knew where I might find him, that I might come even to his seat. I would lay my case before him and fill my mouth with arguments.

There an upright man could argue with him and I would be acquitted forever by my judge. Behold, I go forward but he is not there and backward but I do not perceive him on the left hand when he is working.

[15 : 53] I do not behold him. He turns to the right hand but I do not see him but he knows the way I take. When he has tried me, I shall come out as gold.

Therefore, I am terrified of his presence when I consider I am in dread of him. Job understands that meeting with God is a fearful venture but if that's what it takes to resolve the issue between him and God, it's worth the cost.

More than anything, Job just wanted to hear from God. More than anything, Job just wanted to understand that things were good. They were cleared. That he could reconcile between God and he could enjoy that relationship with him again.

But the counsel that he was getting throughout the course of this book is a counsel that would say, God doesn't care about you. God is not going to show up and meet with you, Job.

Eliphaz would say something along those lines in Job 5, verse 1. He says, Call now. Is there anyone who will answer you? To which of the holy ones will you turn?

[17:06] Job, God doesn't care about your situation. God is not going to answer your pleas for meeting with him. The only way that God is going to meet with you is if you resolve the sin in your life and then maybe God will entertain the possibility of meeting with you again.

Elihu will say much the same thing in Job, chapter 35, verses 13 and 14. Surely God does not hear an empty cry, nor does the Almighty regard it.

How much less when you say that you do not see him, that the case is before him and you are waiting for him. I'm quoting you, Job.

These are your words. When you say that God does not hear you and God is not there, how can you imagine that empty kinds of cries are going to elicit a response from God?

And here we are in Job 38, verse 1. And the Lord answered. The Lord answered because the Lord delighted in Job.

[18:11] And the Lord delights in answering the cries of those who come to him. Those who call on the name of the Lord will be saved. They will be delivered. They will enjoy.

His help. You see, Eliphaz didn't speak for God. Elihu didn't speak for God. They were both dead wrong.

And God shows up to answer Job. And he will hear and answer those who call on him in humility. I want to take just a mini detour so you can see the wonder of this God that we serve from Psalm 107.

It's one of my favorites. Who will God answer? Who will God save? Who will God deliver? And we get snapshots of four different groups of individuals who experience the delivering hand of God. And the one similarity between every single one of them is they will call and they will ask for help and God will deliver. Notice this in verse 1.

[19:19] Oh, give thanks to the Lord for he is good. His steadfast love endures forever. His love is dependable. His love is steady. His love can be counted on.

You can count on the love of God. Here are some examples. Beginning in verse 4. Some have wandered in the desert wastes finding no way to a city to dwell in.

Hungry and thirsty their soul fainted within them. Then they cried to the Lord in their trouble and he delivered them from their distress.

He led them by a straight way till they reached a city to dwell in. Let them thank the Lord for his steadfast love for his wondrous works to the children of men.

Then moving down to verse 10. Some sat in darkness in the shadow of death. Prisoners in affliction in an iron. For they had rebelled against the words of God and spurned the counsel of the Most High.

[20:20] Now, do you get that for a second? They're experiencing the devastating consequences of their own actions. They're in prison. They're experiencing difficulty and suffering because of their own rebellion.

Verse 13. Then they cried to the Lord in their trouble. He delivered them from their distress. He brought them out of darkness in the shadow of death.

He burst their bonds apart. Let them thank the Lord for his steadfast love, for his wondrous works to the children of men. And in verse 17.

Some were fools through their sinful ways. And because of their iniquities, they suffered affliction. They loathed any kind of food, and they drew near to the gates of death.

Then they cried to the Lord in their trouble. He delivered them from their distress. Let them thank the Lord for his steadfast love, for his wondrous works to the children of men.

[21 : 23] And in verse 23. Some went down to the sea and ships doing business on the great waters. They saw the deeds of the Lord, his wondrous works in the deep.

For he commanded and raised the stormy wind. And I've underlined that because that's the same word as the whirlwind that we see in our passage. Which lifted up the waves of the sea.

They mounted up to the heavens. They went down to the depths. Their courage melted away. And in their evil plight. Then they cried to the Lord in their trouble. He delivered them from their distress. Let them thank the Lord for his steadfast love, for his wondrous works to the children of men. God delights in answering the prayers of those who cry.

He delights in the humility of those who will recognize the desperation of their need. And they turn to God and say, Save me! Deliver me!

[22 : 23] Help me! And the greatest deliverance we need, of course, is the deliverance from sin. And God sent his son Jesus to deal with that on the cross so that those who ask forgiveness for their sin and believe that he died and rose again can enjoy the benefits of forgiveness in salvation and deliverance.

So we find from Romans chapter 10, verses 9 to 13, where it says, Because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the scripture says, Everyone who believes in him will not be put to shame.

There is no distinction between Jew and Greek. For the same Lord is Lord of all, bestowing his riches on all who call on him. For everyone who calls on the name of the Lord will be saved.

Do you need deliverance this morning? The greatest deliverance you could ever need is deliverance of the bondage of sin in your life. Is the forgiveness and cleansing that comes from God through belief in his son Jesus Christ.

[23 : 48] And the deliverance that God gives is not deliverance always from the struggles that you face, but it's always a struggle. It's the deliverance that he gives, the peace that passes understanding, and the strength that God delivers to carry us through the trials that we face.

And an awareness of the fact that God is present in our life, even when he seems so distant that God is there. He delights in answering those who call on him because he's present.

Well, God is also powerful. Not just present, that God is powerful. The Lord answered Job out of the whirlwind and said, Who is this that darkens counsel by words without knowledge?

The fact that God shows up in this whirlwind is to establish emphatically that he is a God that cannot be trifled with. He's a God of unstoppable power.

He comes to Job in this whirlwind to help him recognize that God is a force. And of course, Job understood the force and the power and the supremacy of God.

[25 : 02] But he's reminded now, again, of God's power in the whirlwind. We'll see this again in Job 40, verses 6 and 7. Next week, the Lord answered Job out of a whirlwind and said, Dress for action like a man.

I will question you and you make it known to me. Well, why a whirlwind? It's a way to arrest Job's attention. It's a way for him to recognize, again, in a very visual way that God is in charge, that God is powerful.

But so often throughout the Old Testament especially, we see that God shows up in this way to show the unstoppable nature of his power. We see it in Isaiah chapter 29, verses 5 to 7, where the nation of Israel, Jerusalem in particular, they're under siege.

And these powerful nations are coming against them. And from a human standpoint, there was no answer. There was no solution. There was no helper. But God shows up through the prophet Isaiah to say, I am a helper and I'm going to show you how this is going to happen.

The multitude of your foreign foes shall be like a small dust. The multitude of the ruthless like passing chaff. In an instant, suddenly, you will be visited by the Lord of hosts with thunder and earthquakes and a great noise.

[26 : 28] With a whirlwind and a tempest and flame and devouring fire. And the multitude of all the nations that fight against Ariel. It's another word for Jerusalem. All that fight against her and her stronghold and distress her shall be like a dream, like a vision of a night.

Like nothing. Nothing before the power of God represented by Isaiah as an earthquake and a fire and this tempest or whirlwind.

This unstoppable power is a way for God to demonstrate through even the physical world that Job and his friends have been drawing from.

The nature of God that has become clear to them is now showing up and represented once again by power in this whirlwind. It reminds us as well that grace is cheap without a proper understanding or fear of God.

This tempest, if you've ever been in a situation, maybe even a tornado, I remember as a young child and just moving to Ohio and growing up in Cedarville, it had a reputation just a couple of years before of this huge tornado that came through and did massive devastation and as a six-year-old boy, I was terrified of the tempest.

[27 : 53] I had a hard time getting to sleep at night because of the power of a tornado and the whirlwind as it were and God reminds us through this whirlwind that the grace that he offers to us is cheap unless we understand his power, unless we stand in reverence and fear of him.

Job will even say in chapter 9 verse 15, though I am in the right, I cannot answer him. I must appeal for mercy to my accuser.

He recognizes that he stands in reverence to God and he is pleading for mercy. You see, we must never lose sight of the glory of God.

We must never make God common and that's what the writer to the Hebrews is constantly referring to. How through our sin and through our disobedience we bring God down.

We make him common. It's okay, I can offend him, he's just like anyone else. Maybe that's not what we say in our hearts but that's essentially what we are affirming through our actions.

[29 : 06] Job understood the fear of God. He understood the terror of standing before him. He understood the mercy and the grace of God's presence and that's what he was appealing to.

And finally here, God is wise. God is present. God is powerful. God is wise. Again, in verse 1, the Lord answered Job out of the whirlwind and said, Who is this that darkens counsel by words without knowledge?

Who do you think you are, Job? The knowledge you've had about me is so convoluted. You're speaking ignorantly.

And Job understood the significance of God's wisdom. He appeals to that in Job 28, verse 28, when he says this, he said to man, behold the fear of the Lord.

That is wisdom. And to turn away from evil is understanding. He understood and grasped some aspects of this. But there are also times in Job's life where he couldn't compute, he couldn't put the pieces together and so he made assumptions about God that weren't true.

[30 : 22] There are a number of references throughout the book of Job that draw on this illusion of light and darkness. Light that appeals or refers to clarity and truth and darkness that refers to ignorance and blindness to the truth that's in front of them.

In Job 12, verse 22, Job says, he uncovers deep things out of darkness. He brings the shadow of death to life, light. He takes away the understanding of the chiefs, of the people.

They grope in the dark without light. Job understood the significance of getting wisdom from God. He desired to have that wisdom. He knew there was a difference between light and darkness and while he understood some things about God, there were some gaps in his understanding.

It had been concealed from him. He had spoken in ignorance. He tried to put the pieces together but he made the wrong assumptions. He was limited. He was limited because he didn't have access to the special revelation, the word of God that we have access to.

And so while he was trying to reconcile the justice of God, he didn't have a category for life after death. And so in his mind he thought the justice of God needed to be meted out in the here and now.

[31 : 49] And so if wicked people prosper and righteous people suffer, how can that equate and compare with God's justice? He had no category for life after death.

And interestingly, there is no mention by Job or even Job's friends of Satan. They had no concept of an adversary, the devil, who is coming against God's plans and seeking to undermine God's good things.

While they knew about angels, they seemed to be oblivious to Satan and his part in all of these things. And so they assign the suffering to God instead of seeing that it's coming through the avenue of Satan and seeking to undo God's plans.

And of course, God is ultimately in control. In Job chapter 2 verse 3, God in speaking with Satan says, Job still holds fast his integrity.

Although you, Satan, have incited me against him to destroy him without reason. God is ultimately responsible. He's the one who permits Satan to do his thing.

[33 : 06] But Satan is the one who is coming after Job. Satan is the one who is unleashing this suffering on Job. But Job doesn't understand this. And so in Job chapter 6 verse 4, he says, the arrows of the Almighty are in me.

My spirit drinks their poison. The terrors of God are arrayed against me. In Job chapter 9 verse 17, he says, for he, speaking of the Lord, crushes me with a tempest and multiplies my wounds without cause.

In Job 19 verse 6, 8, and 22, he says, God has wronged me. He has fenced up my way. He has stripped me of glory.

He breaks me down on every side. He has kindled his wrath against me. He counts me as one of his enemies. The hand of God has struck me. And Job, of course, was wrong.

He speaks ignorantly. He's trying to derive the truths that he knows about his own suffering and he doesn't recognize the parts that he's missing.

[34 : 14] Of course, God has given to us his word. And in Psalm 19, God has not only given us the words of himself through the heavens, the heavens declaring the glory of God, but the rest of the psalm speaks about the wonder of the scriptures that we have.

The law of the Lord is perfect, reviving the soul. The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart.

The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The rules of the Lord are true and righteous altogether.

More to be desired are they than gold, even much fine gold, sweeter also than honey, and drippings of the honeycomb. Moreover, by them is your servant warned.

In keeping them, there is great reward. God the word of God now becomes the compass that we can understand the revelation of God through creation.

[35 : 21] We can begin to interpret it and understand it accurately. And God has given to us his word. We have the completed revelation of the word of God that we have access to every day.

I trust and pray that you are allowing your heart to be encouraged, refined, and directed through the words of God day by day. As God ministers to you and fellowships with you through the scriptures.

And finally, we'll come back to this next week and try to fill this out some more. Not only does the Lord answer Job, but we see that the Lord questions Job. The Lord questions Job.

We'll see that in the remaining parts of chapter 38 and in chapter 39 and 40 and 41. And what's fascinating about the way that the Lord questions Job is how he does it.

How will God now that he finally speaks, how will God finally address Job's situation? How will God finally resolve the conflict that Job has in his heart?

[36 : 26] How will God help to clarify the confusion that Job had? And God says in verse 3, dress for action like a man.

I will question you and you make it known to me. God begins by establishing who the authority is. God begins by helping Job to understand his rightful place.

Not as one who has the right to challenge God, but as the one who is a subject of God who is over all. And Job is referred to God throughout this book as Shaddai, the one who is over all creation.

And God wants Job to be reminded of the fact, remember who your creator is. Remember who the one who has the right to ask questions is and let that settle your own heart.

I just want to read a few pieces of this. See if you can begin to hear the answer that God gives to Job about his situation. Verse 4, Where were you when I laid the foundation of the earth?

[37 : 35] Tell me if you have understanding. Who determined its measurements? Surely you know. Or who stretched the line upon it? On what were its bases sunk?

Or who laid its cornerstone when the morning stars sang together and all the sons of God shouted for joy? Verse 8, Who shut in the seas with the doors when it burst out from the womb?

Verse 12, Have you commanded the morning since your days began and caused the dawn to know its place? Verse 16, Have you entered into the springs of the sea or walked in the recesses of the deep?

Verse 19, Where is the way to the dwelling of light? Where is the place of darkness? Verse 22, Have you entered the storehouse of the snow or have you seen the storehouses of the hail? Verse 25, Who has cleft a channel for the torrents of rain and a way for the thunderbolt? Verse 28, Has the rain a father?

[38 : 43] Or who has begotten the drops of dew? Verse 31, Can you bind the chains of Pleiades or loose the cords of Orion? Can you lead forth the Maseroth, which is another word for constellations, in their season?

Or can you guide the bear with its children? Verse 34, Can you lift up your voice to the clouds, that a flood of waters may cover you?

Verse 41, Who provided for the raven its prey, when its young ones cry to God for help, and wander about for lack of food? What is the answer?

How does God begin to answer Job's question? God What's fascinating about this whole discourse that we're going to see from chapters 38 to 41, is God will not give Job any new revelation.

God will tell Job exactly the things that Job has already affirmed about who God is. He is sovereign, he is just, he is benevolent, he is over all, he is the one who guides and governs, he is wise and strong.

[40 : 00] All of these things that Job has already given assent to, God will confirm through this speech. There is nothing in this speech from God that Job doesn't already know.

That's really amazing to me. You see, Job already had what he needed. Job had access to revelation and Job had drawn out from creation those truths and those truths were enough to help Job through this situation.

Essentially, to summarize and to kind of pull it all together, God's like, I am creator, I am not destroyer. I am a God of benevolence and care.

I take care of my creatures, I do not crush them. I am a God of order and design. I am not a God of chaos. I am a God of wisdom.

I am not a God who can be trifled with, can be challenged. I am the God who is over all. I am sovereign and ultimate and you can trust me, Job.

[41 : 17] there is nothing about what God says that Job didn't already know. That, by the way, is the issue for all of us. There are things that we know about God and we can't accuse God of leading us into sin when he has already revealed himself to us through his word.

and that every disobedience of our life is a result of a lack of faith, not a lack of knowledge. Let me just give you a couple examples as I close.

To the one who struggles with lust, God is the one who takes care of your needs. The one who struggles with stealing, God is the one who provides.

You can trust him to take care of your needs. To the one who is often afraid, God is the one who delivers. God is the one who is in control.

God is the one who is strong. To the one who struggles with jealousy, God has made me in his image. And God has made me the way he wants me to be and he desires to use those things according to his purpose.

[42 : 46] And I don't need to be jealous of other people's gifts. For those who dishonor their parents, we understand that we're not at the top of the pile.

That God is the one who is ultimate. For those who lie, we know that God knows it all. God is not disguised and we are exposed to him.

He's not limited. For those who feel at the end of themselves, we recognize that God's yoke is easy, his burden is light, and he just desires for us to entrust our anxieties and our pressures to him, to cast all your cares upon him because he cares for you.

We know those things to be true and so when we wrestle with anxiety and fear and lust and lying and jealousy and bitterness and frustration and anger, whatever it is, it is not a deficiency of knowledge but a deficiency of faith.

And that's what I believe God is doing for Job. You know these truths, put them to work. Trust me, I am these things and you can rest in those truths.

[44 : 06] And God wants us to do the same. And when we feel at the end of ourselves and I trust we feel that often, that is a gift to us. And so in that wrestling with God where we feel like we're at the end of ourselves, it is a gift to us to point us to dependence on him.

Oh may God help us to do what the folks in Psalm 107 did and that is that we cry out to the Lord and he delivers us and helps to answer those struggles that we face.
Let me pray. Lord thank you for your steadfast love. That loyal dependable love and your presence and your power and for your wisdom.
And Lord I pray that you would help us to put our confidence in that. Whatever the situation is that we're facing and that we would see that you are who you say you are.
You are wise, you are sovereign, you are strong, you are in control and we can trust you. May our lives reflect the truths that we say we believe in.
[45 : 16] And may they show up from day to day so the world around us says I want to know your God. May that be true of us I pray in Jesus name.
Amen. God bless you. Have a great week.